DOCUMENT RESUME

ED 424 856 IR 057 221

AUTHOR Epps, Dorothy Anne
TITLE The Change in the Depiction of Alaskan Natives in Children's Fiction over Time.
PUB DATE 1997-08-00
NOTE 85p.; Master's Research Paper, Kent State University. Light type throughout.
PUB TYPE Dissertations/Theses (040) -- Reports - Research (143)
EDRS PRICE MF01/PC04 Plus Postage.
DESCRIPTORS *Adolescent Literature; *Alaska Natives; American Indians; Change; *Characterization; *Childrens Literature; Content Analysis; Cultural Traits; Eskimos; Ethnic Stereotypes; Fiction; Illustrations; Individual Characteristics; Picture Books; Regional Characteristics; Social Characteristics; Tables (Data)
IDENTIFIERS Aleut (Tribe)

ABSTRACT

This study used content analysis to investigate the change, over time, in the depiction of Alaskan natives in children's fiction. The analysis was based on four broad categories: (1) physical traits, including physical features and types of clothing; (2) social traits, including language fluency, family associations, amount of formal education, types of occupations, and relationships with non-Alaskan natives; (3) cultural traits, including kinds of foods, types of tools and utensils, means of transportation, types of dwellings, and predominant social concern; and (4) story elements, including book genre, age and sex of the main character, setting, and predominant theme. The sample included 79 children's picture books and chapter books published between 1902 and 1994. Results showed that Alaskan natives were most frequently represented as dark-haired, dark-eyed Eskimos wearing fur coats and boots, who lived with their families in the wilderness and traveled by dogsled. The majority of the characters were shown living a traditional subsistence lifestyle, using traditional tools and utensils, and eating traditional foods. Each of the three native groups--Aleuts, Eskimos, and Indians--were represented, though not in proportion to the population. Two appendices contain the coding sheet and 34 data tables. (Contains 35 references.) (DLS)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED 424 856

THE CHANGE IN THE DEPICTION OF ALASKAN NATIVES IN CHILDREN'S FICTION OVER TIME

A Master's Research Paper submitted to the
Kent State University School of Library Science
in partial fulfillment of the requirements
for the degree Master of Library Science

by

Dorothy Anne Epps

August, 1997

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

☐ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

BEST COPY AVAILABLE

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

R. Du Mont

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

IR057221

ABSTRACT

Books have the potential to build respect across cultures, to point out universal characteristics of all people, and to reinforce the self esteem of minority group members. Alaskan Natives are changing from a subsistence lifestyle to a market economy lifestyle. Content analysis was used to investigate the change, over time, in the depiction of the Alaskan natives.

The analysis was based on four broad categories: (1) physical traits which included physical features and types of clothing; (2) social traits which included language fluency, family associations, amount of formal education, types of occupations, and relationships with non-Alaskan natives; (3) cultural traits which included kinds of foods, types of tools and utensils, means of transportation, types of dwellings and predominant social concern; and (4) story elements which included book genre, age and sex of the main character, setting, and predominant theme. The sample included 79 children's contemporary and historical picture books and contemporary and historical chapter books published between 1902 and 1904.

Master's Research Paper by

Dorothy Anne Epps

B.S., Ohio State University, 1965

B.A., Ohio State University, 1967

M.L.S., Kent State University, 1997

Approved by

Advisor_____Date_____

CONTENTS

LIST OF TABLES iv

ACKNOWLEDGEMENTS vii

Chapter

1. INTRODUCTION 1

2. REVIEW OF THE LITERATURE 5

3. RESEARCH OBJECTIVES 13

4. METHODOLOGY 16

5. ANALYSIS OF DATA 19

6. SUMMARY AND CONCLUSIONS 29

Appendix

A. CODING SHEET 31

B. DATA TABLES 36

BIBLIOGRAPHY 73

TABLES

Table		Page
1.	Percentage of Books in the Sample by Decade .	36
2.	Percentage of Books in the Sample by Type . .	37
3.	Portrayal Occurrences of Alaskan Native Groups	38
4.	Alaskan Native Main Characters by Gender and by Age	38
5.	Alaskan Native Main Characters by Alaskan Native Group	39
6.	Alaskan Native Main Characters by Group and by Gender and Age	40
7.	Alaskan Native Main Characters by Decade and by Gender and Age	42
8.	Settings by Alaskan Native Group	44
9.	Settings by Decade	45
10.	Percentage of Predominant Story Themes by Alaskan Native Group	46
11.	Percentage of Predominant Story Themes by Decade	47
12.	Overall Percentages of Physical Features. . .	48
13.	Percentages of Physical Features Occurrences by Alaskan Native Group	49
14.	Overall Percentage of Clothing Types	50

Table		Page
15.	Percentage of Clothing Types by Alaskan Native Group	51
16.	Percentage of Language Fluency by Alaskan Native Groups	53
17.	Percentage of Language Fluency by Decade	54
18.	Percentage of Family Associations by Alaskan Native Groups	55
19.	Percentage of Formal Education by Alaskan Native Group	56
20.	Percentage of Formal Education by Decade	57
21.	Overall Percentage of Occupations	58
22.	Percentage of Occupations by Alaskan Native Group	60
23.	Percentage of Alaskan Native Characters' Relationship to Non-Alaskan Characters by Alaskan Native Group	62
24.	Percentage of Alaskan Native Characters' Relationship to Non-Alaskan Characters by Decade	63
25.	Percentage of Alaskan Native Characters' Social Status in Relation to Non-Alaskan Characters by Alaskan Native Group	64
26.	Percentage of Alaskan Native Characters' Social Status in Relation to Non-Alaskan Characters by Decade	65
27.	Percentage of Predominant Social Concerns by Alaskan Native Group	66
28.	Percentage of Predominant Social Concerns by Decade	67
29.	Overall Percentage of Transportation Methods.	68
30.	Percentage of Transportation Methods by Alaskan Native Groups	69
31.	Overall Percentage of Dwellings	70

Table | Page

32. Percentage of Dwellings by Alaskan Native Group . . . 70

33. Percentage of Traditional and Modern Cultural Items by Alaskan Native Group 71

34. Percentage of Traditional and Modern Cultural Items by Decade 72

ACKNOWLEDGEMENTS

To my family and to Dr. Carolyn Brodie, thank you very much for all your help and all your encouragement.

CHAPTER 1

INTRODUCTION

The September 11, 1965, issue of Saturday Review published "The All-White World of Children's Books," in which Nancy Larrick criticized the lack of Black characters in children's trade books. She noted that the few books which included black characters portrayed them in stereotypical ways. Her statements have been cited in several succeeding articles concerning the portrayal of different ethnic groups in children's books (Latimer 1975, Norton 1991, Reimer 1992). Behind these discussions is the belief that books have the potential to build respect across cultures, to point out universal characteristics of all people, and to reinforce the self esteem of minority group members (Bekkedal 1973, 124; Fisher 1974, 189; Norton 1991, 530).

In the 1970s, a number of essay articles and annotated bibliographies discussing the treatment of American Indians in literature, particularly children's literature, were published (Byler 1973, Fisher 1974, Herbst 1975, Schafstall and Francois 1978, Lass-Woodfin 1978, Stensland 1979).

Three-fourths of the children's stories discussed in the above articles and bibliographies were about stereotyped American Indians in historical settings, and one-fourth of the titles dealt with American Indians in contemporary settings (Fisher 1974, 185). Laura Herbst (1975) reviewed children's books with American Indian characters, some of which had been highly recommended in the past. She concluded that the books she examined "contribute nothing to the respect for the Indian and his culture nor . . . treat him in either a realistic, just, or sympathetic manner" (Herbst 1975, 197). Two of the four bibliographies published during this decade included guides for choosing books about American Indians (Lass-Woodfin 1978, and Stensland 1979). Mary Gloyne Byler examined over six hundred children's books for the Association of American Indian Affairs. She felt there had been too many books written about American Indians because most of the books were filled with the whooping Indian or the incompetent Indian stereotype. Byler ended the introduction to her compilation of books with the statement that

> only American Indians can tell non-Indians what it is to be Indian. There is no longer any need for non-Indian writers to "interpret" American Indians for the American public (Byler 1973, 11).

The same debates that occurred in the 1970's articles were deliberated again the journals of the 1980s (May 1983, Moore and MacCann 1988, Carver 1988). These authors were citing the articles of the previous decade. They concluded that things had not changed very much. Unfortunately,

Carver (1988) felt that the majority of stereotyped American Indians were to be found in books for younger children. Arlene Hirschfelder (1982) collected articles written in the 1960s and 1970s for a book which focussed on American Indian stereotypes. She hoped this would bring about change.

The discussion of American Indian depiction in children's literature continues into the 1990s (Kuipers 1991, Slapin and Seale 1992, Reimer 1992, Kruse 1992, Caldwell-Wood 1992). Emphasis is now being placed on the need for reviewers and selectors of children's multicultural literature to become familiar with other cultures by reading, widely, books written by members of those cultures (Kruse 1992, 33). Again, there is an appeal for minority authors to share their stories and for publishers to publish these works (Reimer 1992). Naomi Caldwell-Wood, former president of the American Indian Library Association, states that "most of the materials available from major publishers about Native Americans has been written, illustrated, and edited by non-Indians" (Caldwell-Wood 1992, 47). Two annotated bibliographies have been published (Kuipers 1991, Slapin and Seale 1992). Both offer detailed guides to the selection of books about American Indians.

This researcher has lived in Alaska almost thirty years and has been on both sides of the stereotyped American Indian issue. She remembers asking her hosts during her initial visit to the state if many Eskimos lived in the Anchorage area. She was very surprised to learn that the original people of Alaska were called Alaskan natives and

were divided into three major groups: Eskimos (Inuit and Yupik), Aleuts, and Indians (Athabascan, Tlingit, Haida, and Tsimshian). Since that day, she has explained these facts many times to her guests from the Outside (lower forty-eight states). In addition, she has also apprised them of the fact that Canadian Eskimos used igloos, not Alaskan Eskimos. Even today, nonfiction children's books about Eskimos do not distinguish between the Alaskan and the Canadian Eskimo.

Reading the debates of the last twenty-five years concerning the portrayal of American Indians in children's literature raises the question of whether the representation of Alaskan natives in picture books and chapter fiction books has changed over time. In 1971, the Alaska Native Claims Settlement Act was passed, and the Alaskan natives became shareholders in village and regional corporations which control forty-four million acres of land and almost one billion dollars (Drew 1991,1992). This was a major change from a subsistence lifestyle to one of business. The change has not been easy. One wonders if any of this change and its related problems have been portrayed in children's literature. In 1973, Bekkedal recommended research of this nature when she wrote that " it would be helpful to know not only if the proportion of characters representing . . . minorities increased but how the descriptions of them changed" (Bekkedal 1973, 124). Children need literature that accurately reflects their life.

CHAPTER 2

REVIEW OF THE LITERATURE

A number of research studies have looked at the treatment of American Indians during the past twenty-five years. These studies differ from the previously described articles in that the authors made a careful, systematic examination of the contents of a defined population of books. Eleven studies will be discussed. Two studies looked at the treatment of several minority groups in children's literature. Only the findings related to American Indians will be highlighted in this review. Six studies examined the treatment of American Indians in children's literature or young adult literature. One study analyzed history textbooks, and one study looked at teacher perceptions of American Indian stereotypes in children's literature.

In 1965, Gast investigated five minority groups: American Indians, Chinese, Japanese, Negroes, and Spanish-Americans. He looked at all children's fiction for kindergarten through grade eight reading levels set between 1945 and 1962. The population consisted of forty-two books.

He noted that only twelve books in his study were about contemporary American Indians. Seven categories were used for character analysis including the Katz and Braly List of Verbal Stereotypes. In addition, Gast looked at each book as a whole for explicit and implicit concepts concerning American Indians. He found that the American Indians were portrayed in both traditional and modern clothes and lived in lower socio-economic conditions. A new stereotype was found: all of the groups seemed to have adopted, to a certain extent, the middle class values of kindness, conventionality, intelligence, neatness, and ambition. The books did not have non-complimentary stereotypes nor did they treat being a minority as a social problem. Similarities between minority and majority Americans seemed to be emphasized (Gast 1966).

In 1973, Falkenhagen and Kelly asked teachers to identify American Indian stereotypes they would expect to find in children's trade books. The teachers felt American Indians would be stereotyped by being consistently dressed in traditional clothes, by being shown as always living in tepees or hogans, and by having their culture oversimplified. These responses were compared to Gast's findings in the previously cited research and to Faldenhagen's own findings in her unpublished Master's paper. Both researchers concluded that dress stereotypes were no longer in the current books. Falkenhagen stated that while American Indians no longer appeared to be dwelling only in hogans or teepees, as the teachers

suggested, the American Indians were still in the low socio-economic class. There were stereotypes of American Indian culture but they were more subtle than the ones the teachers expected. Falkenhagen and Kelly concluded that the teachers were unaware that explicit stereotyping is not generally found in current children's literature (Falkenhagen and Kelly 1974).

Napier considered twenty historical fiction, realistic fiction, and biography books. These were selected from a group of forty-seven recommended books. She used three categories in her analysis: physical description, language, and status. Physical description was subdivided into age, gender, and actual description. Fluency and grammaticality were analyzed in the language category. Status was separated into five areas: family or group affiliation, special talent or skills, and community's reaction to character. She concluded that American Indians were portrayed as physically attractive, as fluently using language, and as living in non-contemporary times (Napier 1970).

Troy compared two generations of American Indian depiction in young adult novels. She analyzed how much and what kind of American Indian information an adolescent could acquire as a result of reading these novels. A sample of twenty-two books was chosen: nine published between 1930 and 1940 and thirteen published between 1960 and 1970. Troy looked at tribes, setting, economy, physical appearance, dress, housing, customs, religion, and savagery. She

found that American Indians were usually portrayed in historical settings in both samples of books. Dress, dwellings, and weapons were non-contemporary. Hunting and fishing were the main occupations. American Indians in the 1930s used broken English but in the 1960s, they were more fluent. A racially mixed American Indian was treated positively in the 1930s but this was not necessarily true in the 1960s. Males were more important than females in both groups (Troy 1975).

Clemmer studied the characterization of the American Indian in nineteen randomly selected United States history textbooks that were on Utah's 1950-1977 adoption list. She looked for omissions as well as distortions. The books were scrutinized for their author's evaluations, American Indian quotations, quotations about American Indians, descriptions of American Indians, amount of space devoted to American Indians, and illustrations of American Indians. Throughout all the texts American Indians were described as the enemy. Books published in the 1970s had fewer stereotypes and misleading information. The characters began to live in diverse cultures rather than a generic culture. After the 1890s, American Indians were not discussed in the majority of the texts (Clemmer 1979).

Hoilman analyzed all genre of children and young adult literature for American Indian images. She found that nonfiction still contained misinformation and distortions, but the more recently published books (1970s) presented an American Indian point of view and showed both sides of

conflicts. Fiction, biographies, and autobiographies still used the four major stereotypes: noble red man, savage, buffoon, and helpless victim. She noted that there were difficulties when oral folktales of one culture were written for another culture. Some changes in the tales were needed for clarity and other changes hurt the character of the tales. Finally, Hoilman said modern poetry was a popular literary form for American Indian writers (Hoilman 1981).

Barron looked at 114 children's and young adult fiction books in the post-World War II setting. Ten categories were used for the analysis: setting, author's attitudes, dialect, American Indian-white relations, values and ethics, contributions, contemporary life, character, characterization stereotype, and storyline stereotype. She found more stereotypes with regard to storyline than with regard to characterization. Books written by American Indian authors had fewer stereotypes than those written by non-American Indians (Barron 1981).

Mueller also looked at themes and issues in twenty-three young adult realistic and historical fiction novels published from 1960 to 1985. As has been noted in previous studies, portrayal of American Indians became more diverse in the 1970s titles. The 1980s brought more accuracy. In the 1960s most of the stories were anthropological studies, focussing more on the culture than on plot. The themes of the stories in the 1970s and the 1980s dealt with main characters keeping their minority culture in a white

dominated culture and with main characters becoming adults. Alcoholism was an important issue in the 1960s. In the 1970s and the 1980s, culture loss, prejudice, and poverty were added to alcoholism as areas of concern. Again, a need for more American Indian authors was noted (Mueller 1986).

In the single study to target only picture books, Edmonds looked at the treatment of whites, blacks, Asians, Native Americans, and Hispanics in books for young children. Two groups of books were used. Those published between 1928 and 1974 were in the first group, and those published between 1980 and 1984 were in the second. Of the 952 books in the first group, only eighteen portrayed Native Americans. These portrayals were of noble savages peacefully living with nature. Few books had present day settings. The different tribes were identified in the second group of stories as contrasted to the generic Native American portrayed in the first group. Most of the Native American books in both groups were legends and folktales with the Native American's peaceful relationship with nature as the theme (Edmonds 1986).

Monroe looked at the representation of Native American females in sixty children's picture books and chapter books published between 1928 and 1988. Both Native American and non-Native American authors and illustrators depicted American Indian females as Navajo or Pueblo girls between the ages of four and thirteen. The first modern American Indians appeared in books published in the 1970s. Females belonged to identified tribes, were active, had many skills

and interests, and were usually with their families in rural, outdoor settings. Previous findings that Native American males outnumber Native American females in children's literature were reconfirmed. Native American authors and illustrators wrote and illustrated approximately one-third of the books in this study (Monroe 1989).

Burgess examined the treatment of Alaskan Natives in seventy contemporary Alaskan children's fiction books published between 1970 and 1988. She looked at thirteen cultural characteristics, eight negative stereotypes and two positive characteristics. Most of the stories were about Eskimos in traditional settings. Some illustrations contained negative stereotypes. The more current books were more accurate and realistic (Burgess 1990).

During the last twenty-five years, there has been a great deal of interest in how American Indians are portrayed in children's literature. The middle 1970s seem to be a benchmark for the beginning of more realistic and accurate depictions. While recent studies seem to indicate that misrepresentations of the past are being corrected, writers of research and essay articles continue to recommend that more books by American Indian authors and illustrators be published. Only one study examining the treatment of Alaskan natives could be found (Burgess 1990). Its focus on contemporary children's literature can be expanded to an investigation of much earlier works of Alaskan fiction for children. Depth can be added to the study findings by looking at the themes and social issues found in the

examined books.

CHAPTER 3

RESEARCH OBJECTIVES

Books have the potential to build respect across cultures, to point out universal characteristics of all people, and to reinforce the self esteem of minority group members. Alaskan natives are changing from a subsistence lifestyle to a market economy lifestyle.

This study investigates the change, over time, in the depiction of the Alaskan native in terms of characterizations, themes, and social issues in contemporary and historical picture books and in contemporary and historical fiction books written for elementary school children.

Definition of Terms

Alaskan Native

Aleut, Athabascan, Eskimo, Haida, Tlingit, or Tsimshian people living in Alaska.

Contemporary Fiction

Books with plots, characters, and settings that are consistent with the lives of real people living at the time

the author wrote the story (Norton 1991, 408).

Characterization

Description of the qualities of a person (American Heritage Encyclopedic Dictionary 1987, 300).

Contemporary Picture Book

Books where illustrations are as important or more important than the text, and with plots, characters, and settings that are consistent with the lives of real people living at the time the author wrote the story (Norton 1991, 166, 408).

Elementary School Child

Child between the ages of five and twelve enrolled in school.

Historical Fiction

Book where story is based on authentic settings or happenings (Norton 1991, 474) before Alaskan statehood in 1959.

Historical Picture Book

Book where illustrations are as important or more important than the text and where story is based on authentic settings or happenings (Norton 1991, 166, 474) before Alaskan statehood in 1959.

Social Issue

Situation, which can be changed, that affects a significant number of people and is a source of difficulty

or unhappiness (Rose 1956, 662).

Stereotype

Over-simplified generalization about a particular group, race, or sex, which usually carries derogatory implications (Council on Interracial Books for Children 1980, 24).

Theme

The underlying idea of a story that ties plot, characters, and setting together into a meaningful whole (Norton 1991, 98).

Basic Assumptions

Characterizations, themes, and social issues in books can be broken down into discrete units. The presence or absence of these units in a book can be recorded.

CHAPTER 3

METHODOLOGY

Content analysis was used to examine the depiction of Alaskan natives in fiction written for elementary students. Doris Cruger Dale presented a paper at a 1988 meeting of the Research Committee of the American Association of School Librarians in which she stated that

> content analysis is particularly valuable for investigating textbooks and children's literature in order to avoid purchasing materials that are stereotypical or biased in characterization or portrayal of events (Dale 1989, 45).

The analysis was based on four broad categories: (1) physical traits which included physical features and types of clothing; (2) social traits which included language fluency, family associations, amount of formal education, types of occupations, and relationships with non-Alaskan natives; (3) cultural traits which included kinds of foods, types of tools and utensils, means of transportation, types of dwellings and predominant social concern; and (4) story elements which included book genre, age and sex of the main character, setting, and predominant theme. The coding sheet is found in the Appendix A.

Each time one of the descriptors on the coding sheet was observed in an illustration or described in the text of a selected book, a check was made on the appropriate line of the coding sheet. Data for main characters and secondary characters was collected separately in the following categories: physical features, clothing, language fluency, family associations, formal education, and occupations.

Statistical analysis of the data included frequency counts and percentages.

Limitations of the Study

The population of this study included contemporary and historical picture books and contemporary and historical fiction books in the holdings of the Anchorage School District elementary school libraries, in the Juvenile Northern collection of the Anchorage Municipal Library and in the holdings of WLN members. Searches were made on WLN's LaserCAT and on the Anchorage Municipal Library's computer catalog. The following subject headings were used for the searches: INDIANS OF NORTH AMERICA--ALASKA--JUVENILE FICTION; ALEUTS--FICTION; ATHAPASCAN INDIANS--FICTION; ATHAPASCAN INDIANS--JUVENILE FICTION; ESKIMOS--FICTION; ESKIMOS--JUVENILE FICTION; HAIDA INDIANS--FICTION; TLINGIT INDIANS--FICTION; TLINGIT INDIANS--JUVENILE FICTION; TSIMSHIAN INDIANS--FICTION; and TSIMSHIAN--JUVENILE FICTION. Since both main and secondary characters were analyzed, some Alaskan native secondary characters appeared in books that

were not cataloged with the above subject headings; therefore, a J-N and an E-N call number search of the Anchorage Municipal Library Juvenile Northern collection was also used. This Alaskan fiction collection contains older titles that are considered rare.

Three hundred fifty titles were gleaned from the searches. These titles were divided into groups of 4, the fourth title being chosen for the sample. Not all of the sample books met the requirements of this study. Fifty-two books did not have Alaskan natives as either main or secondary characters. Thirty-nine stories were about non-Alaskan Eskimos. Thirty-four had Canadian Eskimo characters, four had Greenland Eskimo characters, and one had Lapps. Four books were unavailable through interlibrary loan. When a book was unusable for this study, another book in its cluster was chosen. Nine clusters of 4 books each were eliminated because none of the books in those clusters met the requirements. A sample of seventy-nine books was used for the study.

CHAPTER 5

ANALYSIS OF DATA

The analysis will examine the cumulative data for the sample and then will examine the information for the individual native groups and the individual publishing decades. All the percentages in the discussion and in the tables have been rounded to the nearest percent. The tables are found in Appendix B. Percentages are based on either 48 main characters or on 79 books. The percentages in some tables may total more than one hundred percent because two books had more than one main character and because ten books had more than one native group represented. Three of the books included three native groups in each one. In most instances, the percentages reflect one observation of a descriptor for a main character or for a secondary character in a book or for a native group in a book. Two groups, Tsimshian and Prehistoric Siberian, were represented only once, and, one decade, 1910-1919, contained only one book.

The sample consisted of 79 Alaska children's fiction books published between 1902 and 1994. The first four decades included only eighteen percent of the sample (see

table 1).

Story Elements

Thirty percent of the authors and twenty-six percent of the illustrators of the books had lived in or had visited Alaska. Twenty-six books (33%) were picture books--10 contemporary books, 6 historical books, and 10 undetermined picture books (see table 2). One of the books included in the contemporary picture book category was contemporary at the time that it was written but it would be considered historical today. It was written before Alaska statehood in 1959. Fifty-three books (67%) were chapter fiction books--31 contemporary books, 15 historical books, and 7 undetermined books. Eleven of the books included in the contemporary fiction books category would be considered historical today. Books were classified as undetermined if a time period for the story could not be established through the text or the illustrations.

Six Alaskan native groups were portrayed in the books. In addition, Mixed Heritage natives were also depicted. Most of the Mixed Heritage portrayals were characters who were part white, however, one of the Mixed Heritage characters was part Russian. One book told the story of prehistoric Siberians migrating to Alaska. As the percentages in table 3 illustrate, Eskimos were represented in more than half the books. Athabascans, the native group with the next highest representation, were in twenty percent of the stories. These two groups accounted for seventy-five

percent of Alaskan native representation in the sample.

Fifty-eight percent of the books had Alaskan natives as main characters. Eighty-one percent of the main characters were male and all but three of these males were children (see table 4). A character was considered to be a child if he or she was eighteen years old or younger. Table 5 shows the percentages of the main characters portrayed in each Alaskan native group, and table 6 separates the main characters in each group by gender and age. Sixty-three percent of the main characters were Eskimo. Male children main characters were dominant in five of the groups. There were no Aleut main characters; Tlingits had two main characters, one male child and one female child; and Mixed Heritage had one male child, one female child, and one male adult as main characters. When this data was categorized by decade, there was a change in the male domination in the 1990s (see table 7). Forty percent of the main characters were female in this decade.

Overall, sixty-one percent of the books had wilderness settings and thirty-one percent had village settings. Six of the 9 native group categories reflected these percentages. The Tlingit, the Tsimshian, and the Undetermined categories were the exceptions (see table 8). The Tlingit settings were equally divided between village and wilderness. The 1970s was the only decade in which village settings outnumbered wilderness settings (see table 9).

The stories were classified into one of five themes:

(1) conflict with non-Alaskan native culture, (2) description of Alaskan native culture, (3) importance of friendship, (4) search for identity/self awareness, and (5) survival/adventure. If a story did not fit one of these categories it was classified as "other". Many of the "other" books were classified as animal stories. Thirty percent of the sample was in the "other" category. Together, the survival/adventure theme and the description of the Alaskan native culture theme included forty-nine percent of the books (see tables 10 and 11). At least forty percent of the books with Aleut, Athabascan, Eskimo, Haida, Tsimshian, Mixed Heritage, or Prehistoric Siberian characters were in one of these categories. The decade data revealed similar percentages through 1979. In the 1980s and the 1990s, the search for identity theme became more popular (see table 11).

Physical Traits

Alaskan natives were overwhelmingly represented as having dark hair and dark eyes (see tables 12 and 13). Dark hair was an especially defining trait. However, fourteen percent of the secondary characters were depicted with light hair. These were the grandparents and the shamans (elders who could cure illnesses and forecast weather). Hair and eye color were easily observed in illustrations even when these characteristics were not mentioned in the text. It was more difficult to determine height and frame type. This information was recorded when there were specific references

to these traits in the story.

Over fifty percent of Alaskan natives wore some type of fur clothing. Parkas (65%) were the most prominent and mukluks (63%) were a close second in clothing popularity (see table 14). Approximately, twenty-five percent of the main characters wore cloth clothes. Leather clothes were more likely to be worn by Athabascans (see table 15). Cedar bark clothes were worn by the southeastern Haidas. The two other southeastern groups, Tlingits and Tsimshians, wore cloth clothes.

Social Traits

Alaskan natives have distinct languages, however less than twenty percent of the sample indicated that the native characters spoke a language other than English. Secondary characters were more likely to speak their native tongue (see table 15). Approximately twenty-five percent of the authors avoided the language issue by writing narratives in which none of the characters spoke. Fifty-four percent of the main characters spoke fluent English. None of the main characters spoke broken English, but, fifty-seven percent of the Mixed Heritage secondary characters spoke in this manner. It was difficult to detect a language trend over time (see table 17).

Families were an important part of Alaskan native life. Eighty-seven percent of the main characters lived with their families and sixty-one percent had good relationships with them (see table 18). Thirty-four percent of the secondary

characters lived with their families, but as might be expected there was less information about their family relationships.

Formal education did not seem to be an important part of Alaskan native life, even though ninety percent of the main characters were children, and fifty-two percent of the stories had contemporary settings. Only twenty-eight percent of the main characters and seventeen percent of the secondary characters had some type of schooling. Just one book had a school setting, and just one book made a reference to the importance of school for an Alaskan native character. In the majority of the stories, formal education was not mentioned (see table 19). Alaskan natives were more likely to have some education in books published in the 1960s, 1970s, and 1980s than in the present decade (see table 20).

Hunting, fishing, and trapping were the occupations named most often (see table 21). Even though most of the main characters were children who were learning these skills, thirty percent of the main characters hunted and ten percent of them fished. Gathering berries and driftwood was the third most popular job for the main characters. Over sixty percent of the secondary characters who were Aleut, Eskimo, and Undetermined hunted (see table 22). Trappers were most likely to be Athabascan. One-fourth of the secondary characters, usually Eskimo, were clothes makers. These secondary characters were women who chewed the hides before making the garments. Shamans were a part of five of

the nine groups. Modern occupations, native coporation employees, pilots, and teachers, were not well represented. Health aides, fire fighting crew members, and oil field workers were not mentioned.

One-third of the Alaskan native characters had no contact with non-Alaskan natives (see table 23). Consequently, it would seem that the thirty-eight percent friendly relationships between Alaskan native characters and non-Alaskan native characters actually meant that more than half of Alaskan native contacts with non-Alaskan natives were friendly. Distrust was the most common negative relationship, and the distrustful relationship usually involved Russian fur traders. The Haidas were portrayed as having the least friendly relations with non-Alaskan natives. Unfriendly relationships were not shown until the 1960s. In the 1980s, an equal number of friendly and unfriendly relationships were depicted (see table 24).

Again, taking into account that one-third of the books did not have non-Alaskan natives, Alaskan natives were evenly portrayed as being both equal to and also inferior to non-Alaskan natives (see table 25). The Athabascan and Mixed Heritage groups were most often shown to be equal to non-Alaskan natives. The southeast Haida and Tlingit groups and the Mixed Heritage group were most often shown to be inferior to non-Alaskan natives. In the early decades, 1910s through 1940s, Alaskan natives were more likely to be portrayed as inferior to non-Alaskan natives (see table 26). In the 1960s, Alaskan natives began to be portrayed more

often as equal to non-Alaskan natives. A few authors in the early part of the century would make narrative side comments about the strangeness or unbelievableness of the Alaskan native customs in comparison to their readers' experiences.

Three-fourths of the books did not deal with social concerns (see table 27). In the balance of the sample, prejudice, alcoholism, and loss of culture were the concerns most often addressed. Child abuse, divorce, drug abuse, and suicide were not treated. Social concerns did not emerge in the sample until the 1940s (see table 28). Starting in the 1960s, social concerns began to appear more frequently, although, it seems that this trend began to reverse in the 1990s.

Cultural Traits

Alaskan natives were predominantly pictured living in a traditional culture. Forty-nine percent of the characters traveled by dogsled and forty-six percent of the characters walked long distances (see table 29). Most of these journeys were for hunting, fishing or trading. Sixty-one percent of Alaskan natives used traditional water transportation, either a canoe, a kayak, a generic skin boat, or a umiak (a larger skin boat that is used for whaling or hauling cargo to summer camp, sometimes called a "women's boat"). The most popular means of modern transportation was the airplane (14%) with the motor boat a close second (13%). Only ten percent of Alaskan natives used snowmobiles and none used ATVs. Both of these are very

popular in bush (rural) Alaska today. As was to be expected, the seacoast groups, Aleut, Haida, and Tlingit, mainly used water transportation (see table 30). The Haidas and Tlingits used wooden canoes, usually cedar. The Aleuts used skin boats. Athabascans and Mixed Heritage usually walked and Eskimos mainly traveled by dogsled.

Alaskan natives lived in many different kinds of dwellings. On the whole, one type of dwelling did not seem to be favored over another (see table 31). The contemporary house, the log cabin, and the sod house seemed to be equally utilized. When the data was analyzed by native group, some trends emerged (see table 32). Athabascans and Mixed Heritage usually lived in log cabins. Eskimos lived in igloos and sod houses. Some of the sod houses were called igloos and some of the snow igloos were temporary shelters used during bad storms when the Alaska native was hunting. Haidas lived in cedar clan houses. Members of seven of the nine groups lived in contemporary houses. The Haidas and Prehistoric Siberians were the exceptions.

Primarily, Alaskan natives used traditional stone and bone tools and utensils and ate a traditional diet consisting mostly of meat, both cooked and raw (see table 34). Alaskan natives were considered to consume modern foods if they ate fruits and vegetables or used canned foods such as milk or pork and beans. Alaskan natives who had rifles, matches, generators, or knapsacks were considered to use modern tools and utensils. The Alaskan native groups were more likely to use modern tools and utensils than to

eat modern foods.

CHAPTER 6

SUMMARY AND CONCLUSIONS

It is not surprising that many people mentally picture an Alaskan native as a dark haired, dark eyed Eskimo who wears a fur coat and fur boots, who lives with his family in the wilderness, and who travels by doglsed. This is the picture of the Alaskan native most consistently portrayed in children's fiction books. In fact, the majority of Alaskan natives are Eskimo people with dark hair and dark eyes. However, Alaskan Eskimos wear clothes made with modern fabrics. Fur outer garments are worn in the winter but so are down coats and polar fleece.

The majority of Alaskan natives are shown living a traditional subsistence lifestyle, using traditional tools and utensils, and eating traditional foods. Females play a secondary role to the males. Males hunt, fish, trek over long distances; females stay at home, make clothes, and cook food. Many Alaskan natives do subsistence hunting and fishing and enjoy the traditional native foods. However, they also live in villages, regional hubs, and the larger cities of Anchorage and Fairbanks. In addition to hunting

and fishing, Alaskan natives shop at the village store, fly to the larger hubs and cities to shop, or order supplies by air freight. While many native families have dog teams, snowmobiles, ATVs, and riverboats are the usual means of transportation for bush (rural) Alaskans.

Athabascans and Tlingits have approximately the same size population in the state, however twice as many Athabascans are portrayed in the children's books. Native women are active in their communities as health aides, teachers and teacher aides as well as government officials and business owners.

Fortunately, not all Alaskan natives were portrayed as Eskimos. Each of the native groups was represented in the sample. It is hoped that more children's fiction books will be written with main characters from all the Alaskan native groups and more books will portray Alaskan native female and male children living in modern village and city settings.

One weakness of this study is that the early decades are not well represented in the sample. This research could be improved if a cluster sample with an equal number of books from each decade would be chosen from the same general population that was used for this study. Analyzing the same number of books from each decade would make the comparisons over time of the different traits more meaningful. It would also be meaningful if a cluster sample could be used for each native group.

APPENDIX A

CODING SHEET

Title _____

Author _____

_____ Alaskan native
_____ undetermined
_____ non-Alaskan native
_____ lived in Alaska
_____ visited Alaska

Illustrator _____

_____ Alaskan native
_____ undetermined
_____ non-Alaskan native
_____ lived in Alaska
_____ visited Alaska

Publisher _____

Publication Date _____

Number of pages _____

Type of book

_____ contemporary picture book
_____ contemporary fiction
_____ historical picture book
_____ historical fiction
_____ undetermined picture book
_____ undetermined fiction

Alaskan native group portrayed

_____ Aleut
_____ Athabascan
_____ Eskimo
_____ Haida
_____ Tlingit
_____ Tsimshian
_____ Mixed heritage
_____ Undetermined

Main character was Alaskan native

_____ yes
_____ female
_____ adult
_____ no
_____ male
_____ child
name/age

Secondary character(s) was (were) Alaskan native

_____ yes
_____ female
_____ adult
_____ no
_____ male
_____ child
name/age

Make a check in the left column if the category applies to the main character and make a check in the right column if the category applies to the secondary character(s)

Main character		Secondary character
	Physical Features	
_____	dark hair	_____
_____	light hair	_____
_____	dark eyes	_____
_____	light eyes	_____
_____	short height	_____
_____	medium height	_____
_____	tall height	_____
_____	slender frame	_____
_____	medium frame	_____
_____	heavy frame	_____
_____	undetermined	_____
	Clothes	
_____	fur parka	_____
_____	fur pants	_____
_____	fur kuspuk	_____
_____	fur mukluks	_____
_____	leather top	_____
_____	leather pants	_____
_____	leather dress/ skirt	_____
_____	leather footwear	_____
_____	cloth top	_____
_____	cloth pants	_____
_____	cloth dress/skirt	_____
_____	cloth footwear	_____
_____	no footwear	_____
_____	_____ other	_____
	Language	
_____	fluent English	_____
_____	broken English	_____
_____	only native words	_____
_____	English with a few native words	_____
_____	does not speak	_____

Foods Cultural Notes Tools/Utensils

Family

_____		lives with family	_____		
___ father ___		___ grandfather ___		___ brother ___	
___ mother ___		___ grandmother ___		___ sister ___	
_____		does not live with family	_____		
_____		gets along with family	_____		
_____		does not get along with family	_____		
_____		undetermined	_____		

Education

_____	attends school in community	_____
_____	attends boarding school	_____
_____	has attended school	_____
_____	undetermined	_____

Occupation(s)

check all that apply

_____	artist	_____
_____	cannery worker	_____
_____	clothes maker	_____
_____	cook	_____
_____	fisherman	_____
_____	fishing boat captain	_____
_____	government worker	_____
_____	guide	_____
_____	hunter	_____
_____	health aide	_____
_____	miner	_____
_____	native corporation worker	_____
_____	oil field worker	_____
_____	pilot	_____
_____	store keeper	_____
_____	teacher	_____
_____	trapper	_____
_____	whaling captain	_____
_____	_____ other	_____

The Alaskan native characters' relationship with non-Alaskan native characters was

_____ friendly
_____ tolerant
_____ distrustful
_____ unfriendly
_____ no contact with non-Alaskan natives

The Alaskan native character(s) were predominantly portrayed as

_____ equal to non-Alaskan natives
_____ superior to non-Alaskan natives
_____ inferior to non-Alaskan natives
_____ non-Alaskan Natives not in the story
_____ undetermined

The following means of transportation were used by the Alaskan native characters (check all that were used)

_____ 3 or 4 wheeler
_____ airplane
_____ boat
_____ bus
_____ dogsled
_____ feet (for walking)
_____ snowmobile
_____ snowshoes
_____ train
_____ truck
_____ other _____

The predominate setting of the story was

_____ urban
_____ village
_____wilderness

The Alaskan native characters lived in (check all that apply)

_____ boat
_____ contemporary home
_____ igloo
_____ log cabin
_____ outdoors
_____ sod house
_____ tent
_____ other _____

The predominate theme of the story was

_____ conflict with non-Alaskan native culture
_____ description of Alaskan native culture
_____ importance of friendship
_____ search for identity/self-awareness
_____ survival/adventure
_____ other _____

The predominant social concern in the story was

_____ alcoholism
_____ child abuse
_____ disease
_____ divorce
_____ drug abuse
_____ loss of culture
_____ poverty
_____ prejudice
_____ suicide
_____ none
_____ undetermined
_____ other _____

The book had explanatory material about the portrayed Alaskan Native culture before and/or after the story

_____ yes
___ map
___ diagram
___ glossary
___ notes
___ other _____

_____ no

APPENDIX B

DATA TABLES

Table 1. Percentage of Books in the Sample by Decade

	N	%
1900-1909	1	1
1910-1919	3	4
1920-1929	2	3
1930-1939	3	4
1940-1949	5	6
1950-1959	11	14
1960-1969	17	22
1970-1979	13	16
1980-1989	13	16
1990-	10	13

Note: Percentages are based on a sample of 79 books.

Table 2. Percentage of Books in the Sample by Type

	N	%
Picture Books		
Contemporary	10	13
Historical	6	8
Undetermined	10	13
Total (Picture Books)	26	33
Fiction Books		
Contemporary	31	39
Historical	15	19
Undetermined	5	9
Total (Fiction Books)	53	67

Note: Percentages are based on a sample of 79 books.

Table 3. Portrayal Occurrences of Alaskan Native Groups

	N	%
Aleut	6	8
Athabascan	16	16
Eskimo	45	57
Haida	4	5
Tlingit	7	9
Tsimshian	1	1
Mixed Heritage	7	9
Undetermined	5	6
Prehistoric Siberian	1	1

Note: N = the number of books in which the Alaskan native group appeared. Percentages are based on a sample of 79 books.

Table 4. Alaskan Native Main Characters by Gender and Age

	N	%
Male, Child	36	75
Female, Child	8	17
Male, Adult	3	6
Female, Adult	1	2

Note: Percentages are based on 48 main characters.

Table 5. Alaskan Native Main Characters by Alaskan Native Group

	N	%
Aleut	0	0
Athabascan	4	9
Eskimo	29	64
Haida	1	2
Tlingit	2	4
Tsimshian	1	2
Mixed Heritage	3	7
Undetermined	4	9
Prehistoric Siberian	1	2

Note: N = number of main characters in each Alaskan native group. Percentages are based on 46 books.

Table 6. Alaskan Native Main Characters by Group and by Gender and Age

Group Gender/Age	N	%
Aleut	0	
Male/child	0	0
Female/child	0	0
Male/adult	0	0
Female/adult	0	0
Athabascan	4	
Male/child	3	75
Female/child	0	0
Male/adult	1	25
Female/adult	0	0
Eskimo	29	
Male/child	25	81
Female/child	4	13
Male/adult	1	3
Female/adult	1	3
Haida	1	
Male/child	1	100
Female/child	0	0
Male/adult	0	0
Female/adult	0	0
Tlingit	2	
Male/child	1	50
Female/child	1	50
Male/adult	0	0
Female/adult	0	0
Tsimshian	1	
Male/child	1	100
Female/child	0	0
Male/adult	0	0
Female/adult	0	0
Mixed Heritage	3	
Male/child	1	33
Female/child	1	33
Male/adult	1	33
Female/adult	0	0
Undetermined	4	
Male/child	2	50
Female/child	2	50
Male/adult	0	0

Table 6--Continued.

Group Gender/Age	N	%
Female/adult	0	0
Prehistoric Siberian	1	
Male/child	1	100
Female/child	0	0
Male/adult	0	0
Female/adult	0	0

Note: N = number of main characters within the Alaska native group. Percentages are based on the number of main characters within each Alaskan native group.

Table 7. Alaskan Native Main Characters by Decade and by Gender and Age

Decade Gender/Age	N	%
1900-1909	1	
Male/child	1	100
Female/child	0	0
Male/adult	0	0
Female/adult	0	0
1910-1919	2	
Male/child	1	50
Female/child	1	50
Male/adult	0	0
Female/adult	0	0
1920-1929	2	
Male/child	1	50
Female/child	1	50
Male/adult	0	0
Female/adult	0	0
1930-1939	2	
Male/child	2	100
Female/child	0	0
Male/adult	0	0
Female/adult	0	0
1940-1949	2	
Male/child	2	100
Female/child	0	0
Male/adult	0	0
Female/adult	0	0
1950-1959	5	
Male/child	4	80
Female/child	0	0
Male/adult	1	20
Female/adult	0	0
1960-1969	11	
Male/child	9	82
Female/child	1	9
Male/adult	1	9
Female/adult	0	0
1970-1979	8	
Male/child	6	75
Female/child	1	13
Male/adult	0	0

Table 7--Continued.

Decade Gender/Age	N	%
Female/adult	1	13
1980-1989	**10**	
Male/child	8	80
Female/child	1	10
Male/adult	1	10
Female/adult	0	0
1990-	**5**	
Male/child	2	40
Female/child	3	60
Male/adult	0	0
Female/adult	0	0

Note: N = number of main characters within the decade. Percentages are based on the number of Alaskan native main characters within each decade.

Table 8. Settings by Alaskan Native Group

	Urban (%)	Village (%)	Wilderness (%)
Aleut	0 (0%)	1 (17%)	5 (83%)
Athabascan	0 (0%)	2 (13%)	12 (75%)
Eskimo	1 (2%)	15 (33%)	27 (60%)
Haida	0 (0%)	1 (25%)	3 (75%)
Tlingit	1 (14%)	3 (43%)	3 (43%)
Tsimshian	0 (0%)	1 (100%)	0 (0%)
Mixed Heritage	2 (29%)	0 (0%)	5 (71%)
Undetermined	1 (20%)	3 (60%)	1 (20%)
Prehistoric Siberian	0 (0%)	0 (0%)	1 (100%)
Overall	4 (5%0	25 (31%)	48 (61%)

Note: N = the number of occurrences in each Alaskan native group. Percentages are based on the total settings within each Alaskan native group. Two settings were not listed in the table--a ship in an Athabascan story and a trading post in an Eskimo story. These settings were included when the percentages.
were computed.

Table 9. Settings by Decade

	Urban (%)	Village (%)	Wilderness (%)
1900-1909	0 (0%)	0 (0%)	1 (100%)
1910-1919	0 (0%)	1 (33%)	2 (67%)
1920-1929	0 (0%)	0 (0%)	2 (100%)
1930-1939	1 (33%)	0 (0%)	2 (67%)
1940-1949	0 (0%)	1 (20%)	4 (80%)
1950-1959	0 (0%)	4 (36%)	7 (64%)
1960-1969	0 (0%)	5 (29%)	12 (71%)
1970-1979	0 (0%)	7 (54%)	5 (38%)
1980-1989	2 (8%)	4 (31%)	7 (54%)
1990-	1 (10%)	3 (30%)	6 (60%)
Overall	4 (5%0	25 (31%)	48 (61%)

Note: N = number of occurrences in each decade. Percentages are based on the total settings within each decade. Two settings were not listed in the table--a ship in the 1970s and a trading post in the 1960s. These settings were included when the percentages were computed.

Table 10. Percentage of Predominant Story Themes by Alaskan Native Group

	Conf	Desc	Frnd	Iden	Surv	Other
Aleut	33	0	0	0	50	17
Athabascan	19	6	0	6	38	31
Eskimo	4	24	4	9	18	38
Haida	0	25	0	0	75	0
Tlingit	14	0	0	29	29	29
Tsimshian	0	100	0	0	0	0
Mixed Heritage	0	0	0	14	71	14
Undetermined	0	20	40	0	0	40
Prehistoric Siberian	0	100	0	0	0	0
Overall	**8**	**22**	**5**	**9**	**27**	**30**

Note: Percentages for each Alaskan native group are based on the number of books portraying that group (see N column in table 3). Overall percentages are based on a sample of 79 books.

Abbreviations: Con = Conflict with non-native culture,
Des = Description of native culture
Frnd = Friendship
Iden = Search for identity
Surv = Survival/adventure

Table 11. Percentage of Predominant Story Themes by Decade

	Conf	Desc	Frnd	Iden	Surv	Other
1900-1909	0	100	0	0	0	0
1910-1919	0	33	0	0	67	0
1920-1929	0	50	0	0	0	50
1930-1939	0	33	0	33	33	0
1940-1949	0	0	0	0	60	40
1950-1959	0	27	0	9	45	18
1960-1969	18	29	6	0	12	35
1970-1979	0	15	15	0	38	31
1980-1989	8	8	8	23	8	46
1990-	20	10	0	20	10	40
Overall	**8**	**22**	**5**	**9**	**27**	**30**

Note: Percentages for each decade are based on the number of books in the sample published during the decade (see N column in table 1). Overall percentages are based on a sample of 79 books.

Abbreviations: Con = Conflict with non-native culture,
Des = Description of native culture
Frnd = Friendship
Iden = Search for identity
Surv = Survival/adventure

Table 12. Overall Percentages of Physical Features

Dark hair	**89**
	76
Light hair	**0**
	14
Dark eyes	**76**
	58
Light eyes	**0**
	0
Short height	**11**
	10
Medium height	**0**
	1
Tall height	**4**
	3
Slender frame	**7**
	8
Medium frame	**4**
	4
Heavy frame	**3**
	15
Undetermined	**2**
	25

Note: Bold face percentages are based on 48 main characters in the sample. Light face percentages for the secondary characters are based on N = 79 books.

Table 13. Percentages of Physical Features Occurrences by Alaskan Native Group

	Al	Ath	Esk	Hai	Tli	Tsh	MH	Und	Sib
Dark hair	**0**	**100**	**90**	**100**	**100**	**100**	**100**	**75**	**100**
	33	50	80	25	71	0	57	60	100
Light hair	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	0	25	9	0	29	0	14	0	0
Dark eyes	**0**	**75**	**79**	**100**	**50**	**100**	**100**	**75**	**100**
	17	44	67	25	29	0	29	60	0
Light eyes	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	0	0	0	0	0	0	0	0	0
Short height	**0**	**0**	**14**	**0**	**0**	**0**	**0**	**0**	**100**
	17	19	7	0	0	0	14	0	0
Medium height	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	0	0	2	0	0	0	0	0	0
Tall height	**0**	**0**	**3**	**0**	**0**	**0**	**0**	**25**	**0**
	0	0	0	0	0	0	0	20	100
Slender frame	**0**	**0**	**0**	**100**	**0**	**0**	**33**	**25**	**100**
	0	13	2	25	0	0	14	20	100
Medium frame	**0**	**0**	**7**	**0**	**0**	**0**	**0**	**0**	**0**
	17	6	2	0	0	0	0	0	0
Heavy frame	**0**	**0**	**10**	**0**	**0**	**0**	**0**	**0**	**0**
	17	13	18	0	14	0	0	20	0
Undetermined	**0**	**0**	**7**	**0**	**0**	**0**	**0**	**0**	**0**
	33	31	11	75	29	100	29	0	0

Note: Bold face percentages are for the main characters in each Alaskan native group based on the N in table 5. Light face percentages are for the secondary characters in each Alaskan native group based on N = 79.

Abbreviations: Al = Aleut, Ath = Athabascan, Esk = Eskimo Hai = Haida, Tli = Tlingit, Tsh = Tsimshian, MH = Mixed Heritage, Und = Undetermined, Sib = Prehistoric Siberian

Table 14. Overall Percentage of Clothing Types

Fur parka	**65** 51
Fur pants	**48** 33
Fur kuspuk	**0** 3
Fur mukluks	**63** 47
Leather top	**11** 11
Leather pants	**9** 8
Leather dress	**2** 4
Leather footwear	**17** 22
Cloth top	**26** 18
Cloth pants	**22** 16
Cloth dress	**4** 10
Cloth footwear	**0** 0
No footwear	**4** 1
Bark hats	**2** 5
Cedar rain cape	**7** 4

Note: Bold face percentages are for the 48 main characters in the sample. Light face percentages are for the secondary characters in the 79 books.

Table 15. Percentage of Clothing Types by Alaskan Native Group

	Al	Ath	Esk	Hai	Tli	Tsh	MH	Und	Sib
Fur parka	0	50	86	0	0	0	67	0	100
	0	6	89	0	14	0	14	0	100
Fur pants	0	50	66	0	0	0	0	0	100
	0	6	53	0	14	0	0	0	0
Fur kuspuk	0	0	0	0	0	0	0	0	0
	0	0	2	0	0	0	0	20	0
Fur mukluks	0	50	86	0	0	0	67	0	0
	0	0	80	0	14	0	0	0	0
Leather top	0	50	0	0	0	0	0	75	0
	0	38	0	0	14	0	0	40	0
Leather pants	0	50	0	0	0	0	0	50	0
	0	25	2	0	0	0	14	20	0
Leather dress	0	25	0	0	0	0	0	0	0
	0	13	0	0	0	0	0	0	100
Leather ftwear	0	50	10	0	0	0	33	50	0
	0	63	7	0	14	0	14	40	0
Cloth top	0	50	14	0	50	100	100	25	0
	17	25	13	0	0	0	14	40	0
Cloth pants	0	50	10	0	50	100	100	0	0
	17	25	9	0	14	100	14	20	0
Cloth dress	0	0	3	0	0	0	0	25	0
	0	6	11	0	14	0	0	20	0
Cloth footwear	0	0	0	0	0	0	0	0	0
	0	0	0	0	0	0	0	0	0
No footwear	0	0	3	0	0	0	0	0	0
	0	0	0	0	0	0	0	0	0
Bark hats	0	0	0	100	0	0	0	0	0
	0	0	0	50	0	0	0	0	0
Cedar rain cape	0	0	100	0	0	0	0	50	0
	0	0	25	0	0	0	0	40	0

Table 15--Continued.

Note: Bold face percentages are for the 48 main characters in the sample. Light face percentages are for the secondary characters in the 79 books.

Abbreviations: Al = Aleut, Ath = Athabascan, Esk = Eskimo Hai = Haida, Tli = Tlingit, Tsh = Tsimshian, MH = Mixed Heritage, Und = Undetermined, Sib = Prehistoric Siberian

Table 16. Percentage of Language Fluency by Alaskan Native Groups

	Fl	Br	Na	E+N	M	G
Aleut	**0**	**0**	**0**	**0**	**0**	**0**
	17	17	33	0	17	0
Athabascan	**25**	**0**	**25**	**25**	**25**	**0**
	19	25	31	6	6	0
Eskimo	**48**	**0**	**10**	**14**	**31**	**0**
	38	4	13	13	22	0
Haida	**100**	**0**	**0**	**0**	**0**	**0**
	67	0	0	0	67	0
Tlingit	**100**	**0**	**0**	**0**	**0**	**0**
	43	0	29	0	14	0
Tsimshian	**0**	**0**	**0**	**100**	**0**	**0**
	33	33	0	33	0	0
Mixed Heritage	**100**	**0**	**0**	**0**	**0**	**0**
	29	57	0	0	0	0
Undetermined	**75**	**0**	**0**	**0**	**25**	**0**
	40	0	20	0	20	0
Prehistoric Siberian	**0**	**0**	**0**	**0**	**0**	**100**
	0	0	0	0	0	100
Overall	**54**	**0**	**9**	**13**	**24**	**1**
	38	13	18	4	20	1

Note: Bold face percentages are for the 48 main characters in the sample. Light face percentages are for the secondary characters in the 79 books.

Abbreviations:
Fl = fluent English
Br = broken English
Na = only native words
E+N = English with a few native words
M = does not speak
G = small vocabulary with mostly gestures

Table 17. Percentage of Language Fluency by Decade

	Fl	Br	Na	E+N	M	G
1900-1909	**0**	**0**	**100**	**0**	**0**	**0**
	0	0	100	0	0	0
1910-1919	**100**	**0**	**0**	**0**	**0**	**0**
	33	67	0	0	0	0
1920-1929	**0**	**0**	**50**	**50**	**0**	**0**
	0	0	50	50	0	0
1930-1939	**0**	**0**	**0**	**50**	**50**	**0**
	33	0	0	33	33	0
1940-1949	**50**	**0**	**50**	**0**	**0**	**0**
	40	20	20	0	20	0
1950-1959	**40**	**0**	**0**	**20**	**40**	**0**
	9	18	18	18	27	0
1960-1969	**64**	**0**	**0**	**0**	**37**	**0**
	29	12	35	6	29	0
1970-1979	**50**	**0**	**13**	**25**	**13**	**0**
	54	15	23	23	8	0
1980-1989	**56**	**0**	**0**	**11**	**22**	**11**
	54	0	8	0	23	8
1990-	**80**	**0**	**0**	**0**	**20**	**0**
	50	10	10	10	20	0
Overall	**54**	**0**	**9**	**13**	**24**	**1**
	38	13	18	4	20	1

Note: Bold face percentages are for the 48 main characters in the sample. Light face percentages are for the secondary characters in the 79 books.

Abbreviations: Fl = fluent English
Br = broken English
Na = only native words
E+N = English with a few native words
M = does not speak
G = small vocabulary with mostly gestures

Table 18. Percentage of Family Associations by Alaskan Native Groups

	Fam	Not	Gd	Pr	Und
Aleut	**0**	**0**	**0**	**0**	**0**
	17	0	17	0	83
Athabascan	**75**	**25**	**25**	**0**	**0**
	38	13	13	0	44
Eskimo	**90**	**10**	**69**	**7**	**3**
	29	0	9	2	73
Haida	**100**	**0**	**0**	**0**	**0**
	25	0	0	0	75
Tlingit	**100**	**0**	**50**	**0**	**0**
	43	0	14	0	57
Tsimshian	**100**	**0**	**100**	**0**	**0**
	0	0	0	0	0
Mixed Heritage	**100**	**0**	**100**	**0**	**0**
	29	29	14	0	57
Undetermined	**75**	**25**	**75**	**0**	**0**
	20	0	0	0	80
Prehistoric Siberian	**100**	**0**	**0**	**0**	**0**
	100	0	0	0	0
Overall	**87**	**11**	**61**	**4**	**2**
	34	3	8	0	77

Note: Bold face percentages are for the 48 main characters in the sample. Light face percentages are for the secondary characters in the 79 books.

Abbreviations: Fam = lives with family
Not = does not live with family
Gd = gets along with family
Pr = does not get along with family
Und = undetermined

Table 19. Percentage of Formal Education by Alaskan Native Group

	Com	Brd	Has	Und
Aleut	**0**	**0**	**0**	**0**
	17	0	0	83
Athabascan	**0**	**0**	**25**	**75**
	0	6	13	81
Eskimo	**10**	**3**	**10**	**69**
	9	2	9	82
Haida	**0**	**0**	**0**	**100**
	25	0	0	75
Tlingit	**50**	**0**	**0**	**50**
	14	0	0	86
Tsimshian	**100**	**0**	**0**	**0**
	50	50	0	0
Mixed Heritage	**0**	**33**	**33**	**33**
	0	0	43	57
Undetermined	**25**	**0**	**0**	**75**
	20	0	0	80
Prehistoric Siberian	**0**	**0**	**0**	**100**
	0	0	0	100
Overall	13	4	11	65
	6	3	8	87

Note: Bold face percentages are for the 48 main characters in the sample. Light face percentages are for the secondary characters in the 79 books.

Abbreviations: Com = attends school in community
Brd = attends boarding school
Has = has attended school
Und = undetermined

Table 20. Percentage of Formal Education by Decade

	Com	Brd	Has	Und
1900-1909	**0**	**0**	**0**	**100**
	0	0	0	100
1910-1919	**0**	**0**	**0**	**100**
	0	0	0	100
1920-1929	**0**	**0**	**50**	**50**
	0	0	0	100
1930-1939	**0**	**0**	**0**	**100**
	0	0	0	100
1940-1949	**0**	**0**	**0**	**100**
	0	20	0	80
1950-1959	**0**	**0**	**20**	**80**
	18	0	0	82
1960-1969	**20**	**0**	**10**	**70**
	12	0	18	82
1970-1979	**25**	**0**	**0**	**75**
	23	15	8	54
1980-1989	**10**	**20**	**10**	**69**
	8	0	23	30
1990-	**20**	**0**	**0**	**80**
	20	0	10	70
Overall	**13**	**4**	**11**	**65**
	6	3	8	87

Note: Bold face percentages are for the 48 main characters in the sample. Light face percentages are for the secondary characters in the 79 books.

Abbreviations: Com = attends school in community
Brd = attends boarding school
Has = has attended school
Und = undetermined

Table 21. Overall Percentage of Occupations

Artist	8 15
Cannery worker	0 10
Clothes maker	4 25
Cook	2 0
Fisherman	11 30
Fishing captain	0 3
Gatherer	9 0
Govt worker	0 5
Guide	2 8
Hunter	33 57
Miner	0 1
Native corp	0 1
Pilot	0 1
Reindeer herdr	2 10
Shaman	2 15
Store keeper	0 4
Storyteller	0 8

Table 21--Continued.

Teacher	**2**
	0
Trapper	**7**
	22
Tribal chief	**0**
	6
Whaling captain	**0**
	4

Note: Bold face percentages are for the 48 main characters in the sample. Light face percentages are for the secondary characters in the 79 books.

Abbreviations: Al = Aleut, Ath = Athabascan, Esk = Eskimo Hai = Haida, Tli = Tlingit, Tsh = Tsimshian, MH = Mixed Heritage, Und = Undetermined, Sib = Prehistoric Siberian

Govt worker = government worker, Native corp = native corporation worker, Reindeer herdr = reindeer herder

Table 22. Percentage of Occupations by Alaskan Native Group

	Al	Ath	Esk	Hai	Tli	Tsh	MH	Und	Sib
Artist	**0**	**0**	**7**	**50**	**0**	**0**	**0**	**25**	**0**
	17	0	11	25	29	100	14	20	0
Cannery worker	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	17	6	7	25	14	100	0	0	0
Clothes maker	**0**	**0**	**7**	**0**	**0**	**0**	**0**	**0**	**0**
	0	6	36	0	14	0	0	0	0
Cook	**0**	**0**	**3**	**0**	**0**	**0**	**0**	**0**	**0**
	0	0	0	0	0	0	0	0	0
Fisherman	**0**	**0**	**10**	**50**	**50**	**0**	**0**	**0**	**0**
	17	25	22	50	29	100	14	60	0
Fishing captain	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	17	0	0	0	0	0	0	0	0
Gatherer	**0**	**0**	**14**	**0**	**0**	**0**	**0**	**0**	**0**
	0	0	4	0	0	0	0	0	0
Govt worker	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	0	6	2	0	14	0	0	0	0
Guide	**0**	**0**	**0**	**0**	**50**	**0**	**0**	**0**	**0**
	0	13	4	0	0	0	29	0	0
Hunter	**0**	**25**	**38**	**0**	**0**	**0**	**33**	**25**	**100**
	67	38	64	0	0	0	14	60	100
Miner	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	0	0	0	0	0	0	14	0	0
Native corp	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	0	0	2	0	0	0	0	0	0
Pilot	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	0	0	2	0	0	0	0	0	0
Reindeer herdr	**0**	**0**	**3**	**0**	**0**	**0**	**0**	**0**	**0**
	0	6	16	0	0	0	0	0	0
Shaman	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**100**
	0	25	11	0	14	0	0	20	100
Store keeper	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	0	0	2	0	14	0	0	0	0

Table 22--Continued.

	Al	Ath	Esk	Hai	Tli	Tsh	MH	Und	Sib
Storyteller	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	0	0	11	0	0	0	0	20	0
Teacher	**0**	**0**	**0**	**0**	**50**	**0**	**0**	**0**	**0**
	0	0	0	0	0	0	0	0	0
Trapper	**0**	**25**	**3**	**0**	**0**	**0**	**33**	**0**	**0**
	0	44	18	0	0	0	14	0	0
Tribal chief	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	0	19	2	25	0	0	0	0	0
Whaling captain	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**	**0**
	0	0	4	0	0	0	0	20	0

Note: Bold face percentages are for the 48 main characters in the sample. Light face percentages are for the secondary characters in the 79 books.

Abbreviations: Al = Aleut, Ath = Athabascan, Esk = Eskimo Hai = Haida, Tli = Tlingit, Tsh = Tsimshian, MH = Mixed Heritage, Und = Undetermined, Sib = Prehistoric Siberian

Govt worker = government worker, Native corp = native corporation worker, Reindeer herdr = reindeer herder

Table 23. Percentage of Alaskan Native Characters' Relationship to Non-Alaskan Characters by Alaskan Native Group

	Fr	Tol	Dis	Unf	None	Und
Aleut	33	33	0	17	17	0
Athabascan	44	6	25	6	13	0
Eskimo	33	16	0	2	27	2
Haida	0	25	25	0	25	25
Tlingit	43	14	29	14	0	0
Tsimshian	0	100	0	0	0	0
Mixed Heritage	57	0	43	43	0	0
Undetermined	20	20	0	20	40	0
Prehistoric Siberian	0	0	0	0	100	0
Overall	**38**	**16**	**10**	**6**	**33**	**1**

Note: Percentages are based on a sample of 79 books.

Abbreviations: Fr = friendly, Tol = tolerant, Dis = distrustful, Unf = unfriendly, Und = undetermined

Table 24. Percentage of Alaskan Native Characters' Relationship to Non-Alaskan Characters by Decade

	Fr	Tol	Dis	Unf	None	Und
1900-1909	0	100	0	0	0	0
1910-1919	67	0	33	0	0	0
1920-1929	100	0	0	0	0	0
1930-1939	33	33	0	0	33	0
1940-1949	0	40	20	0	20	0
1950-1959	55	9	0	0	36	0
1960-1969	29	23	18	6	29	6
1970-1979	46	8	15	8	31	0
1980-1989	23	15	8	23	46	0
1990-	50	0	0	10	40	0
Overall	**38**	**16**	**10**	**6**	**33**	**1**

Note: Percentages are based on a sample of 79 books.

Abbreviations: Fr = friendly, Tol = tolerant, Dis = distrustful, Unf = unfriendly, Und = undetermined

Table 25. Percentage of Alaskan Native Characters' Social Status in Relation to Non-Alaskan Characters by Alaskan Native Group

	Equ	Sup	Inf	None	Und
Aleut	33	17	33	17	0
Athabascan	50	0	31	13	6
Eskimo	22	11	16	38	4
Haida	0	25	50	25	0
Tlingit	29	14	43	0	0
Tsimshian	0	100	0	0	0
Mixed Heritage	57	0	43	0	0
Undetermined	40	0	20	40	0
Prehistoric Siberian	0	0	0	100	0
Overall	20	11	24	31	3

Note: Percentages are based on a sample of 79 books.

Abbreviations: Equ = equal to non-Alaskan natives
Sup = superior to non-Alaskan natives
Inf = inferior to non-Alaskan natives
Und = undetermined

Table 26. Percentage of Alaskan Native Characters' Social Status in Relation to Non-Alaskan Characters by Decade

	Equ	Sup	Inf	None	Und
1900-1909	0	100	0	0	0
1910-1919	0	0	100	0	0
1920-1929	50	0	50	0	0
1930-1939	33	0	67	0	0
1940-1949	0	20	40	40	0
1950-1959	27	18	18	36	0
1960-1969	41	0	24	29	12
1970-1979	46	8	15	31	0
1980-1989	38	15	8	46	0
1990-	30	20	10	4	0
Overall	**20**	**11**	**24**	**31**	**3**

Note: Percentages are based on a sample of 79 books.

Abbreviations: Equ = equal to non-Alaskan natives
Sup = superior to non-Alaskan natives
Inf = inferior to non-Alaskan natives
Und = undetermined

Table 27. Percentage of Predominant Social Concerns by Alaskan Native Group

	Al	Dis	Cul	Pov	Pre	None	Oth
Aleut	0	0	17	0	17	67	0
Athabascan	19	6	6	6	25	38	0
Eskimo	0	2	4	0	4	89	0
Haida	25	0	0	0	25	50	0
Tlingit	0	0	29	0	14	57	0
Tsimshian	0	0	0	0	100	0	0
Mixed Heritage	0	0	0	0	29	71	0
Undetermined	0	0	0	0	0	80	20
Prehistoric Siberian	0	0	0	0	0	100	0
Overall	**5**	**3**	**6**	**1**	**9**	**76**	**1**

Note: Percentages are based on a sample of 79 books.

Abbreviations: Al = alcoholism, Dis = disease, Cul = loss of culture, Pov = poverty, Pre = prejudice, Oth = other

Table 28. Percentage of Predominant Social Concerns by Decade

	Al	Dis	Cul	Pov	Pre	None	Oth
1900-1909	0	0	0	0	0	100	0
1910-1919	0	0	0	0	0	100	0
1920-1929	0	0	0	0	0	100	0
1930-1939	0	0	0	0	0	100	0
1940-1949	0	0	0	0	20	80	0
1950-1959	9	0	0	9	0	82	0
1960-1969	6	6	6	12	0	71	0
1970-1979	8	8	0	0	15	62	8
1980-1989	0	0	15	0	8	77	0
1990-	10	0	20	0	0	70	0
Overall	5	3	6	1	9	76	1

Note: Percentages are based on a sample of 79 books.

Abbreviations: Al = alcoholism, Dis = disease, Cul = loss of culture, Pov = poverty, Pre = prejudice, Oth = other

Table 29. Overall Percentage of Transportation Methods

Airplane	14
Boat	13
Bus	1
Canoe	18
Car	3
Dogsled	49
Feet	46
Kayak	22
Reindeer sled	3
Skin boat	10
Snowmobile	10
Snowshoes	18
Truck	6
Umiak	11

Note: Percentages are based on a sample of 79 books.

Table 30. Percentage of Transportation Methods by Alaskan Native Groups

	Al	Ath	Esk	Hai	Tli	Tsh	MH	Und	Sib
Airplane	17	13	11	0	14	100	14	20	0
Boat	17	6	9	0	0	0	29	20	0
Bus	0	6	0	0	0	0	0	0	0
Canoe	0	25	0	50	57	0	0	40	0
Car	0	0	0	0	14	0	14	0	0
Dogsled	0	25	69	0	14	0	43	0	0
Feet	0	44	44	25	29	0	57	40	100
Kayak	33	0	36	0	0	0	0	0	0
Reindeer sled	0	0	2	0	0	0	0	0	0
Skin boat	33	19	0	0	0	0	14	0	0
Snowmobile	0	6	13	0	0	0	0	20	0
Snowshoes	0	25	16	0	0	0	29	0	0
Truck	0	13	0	0	0	100	14	20	0
Umiak	0	0	24	0	0	0	0	0	0

Note: Percentages are based on a sample of 79 books.

Abbreviations: Al = Aleut, Ath = Athabascan, Esk = Eskimo Hai = Haida, Tli = Tlingit, Tsh = Tsimshian, MH = Mixed Heritage, Und = Undetermined, Sib = Prehistoric Siberian

Table 31. Overall Percentage of Dwellings

Clan house	9
House	27
Hut	15
Igloo	19
Log cabin	23
Outdoors	4
Sod house	24
Tent	16

Note: Percentages are based on a sample of 79 books.

Table 32. Percentage of Dwellings by Alaskan Native Group

	Al	Ath	Esk	Hai	Tli	Tsh	MH	Und	Sib
Clan house	0	0	0	50	29	0	0	40	0
House	17	13	16	0	43	100	43	20	0
Hut	33	19	7	0	0	0	0	0	0
Igloo	0	0	31	0	0	0	0	20	0
Log cabin	17	38	13	0	14	0	57	0	0
Outdoors	17	6	2	0	0	0	0	0	0
Sod house	17	13	36	0	0	0	14	0	100
Tent	0	13	36	25	0	0	0	20	100

Note: Percentages are based on a sample of 79 books.

Abbreviations: Al = Aleut, Ath = Athabascan, Esk = Eskimo Hai = Haida, Tli = Tlingit, Tsh = Tsimshian, MH = Mixed Heritage, Und = Undetermined, Sib = Prehistoric Siberian

Table 33. Percentage of Traditional and Modern Cultural Items by Alaskan Native Group

	Food/tr	Food/mod	Tools/tr	Tools/mod
Aleut	33	17	50	17
Athabascan	38	19	63	0
Eskimo	64	13	53	38
Haida	25	0	50	0
Tlingit	57	0	71	14
Tsimshian	0	100	0	100
Mixed Heritage	0	43	14	43
Undetermined	60	20	60	20
Prehistoric Siberian	100	0	100	0
Overall	**58**	**19**	**62**	**30**

Note: Percentages are based on a sample of 79 books.

Abbreviations: Food/tr = only traditional foods
Food/mod = includes modern foods
Tools/tr = only traditional tools
Tools/mod = includes modern tools

Table 34. Percentage of Traditional and Modern Cultural Items by Decade

	Food/tr	Food/mod	Tools/tr	Tools/mod
1900-1909	100	0	100	0
1910-1919	33	0	0	33
1920-1929	100	0	50	50
1930-1939	100	0	33	67
1940-1949	60	0	40	40
1950-1959	45	18	73	18
1960-1969	65	29	53	47
1970-1979	38	38	46	46
1980-1989	31	31	15	62
1990-	60	0	70	0
Overall	58	19	62	30

Note: Percentages are based on a sample of 79 books.

Abbreviations: Food/tr = only traditional foods
Food/mod = includes modern foods
Tools/tr = only traditional tools
Tools/mod = includes modern tools

BIBLIOGRAPHY

American Heritage Encyclopedic Dictionary. 1987 ed. Boston: Houghton Mifflin Company.

Barron, Pamela Petrick. 1981. The characterization of native Americans in children's and young adult's fiction, with a contemporary setting by native American and non-native American authors: A content analysis. Ph.D. diss., The Florida State University. Dissertations Abstracts International 42 (December): 2342A-2343A.

Bekkedal, Tekla K. 1973. Content analysis of children's books. Library Trends 11 (October): 109-126.

Burgess, Virginia Aleine. 1990. Portrayal of Alaskan Native Americans in children's literature (Eskimo, Aleut, Athabascan Indian). Ph.D. diss., University of South Carolina. Dissertations Abstracts International 51 (February) 2742A.

Byler, Mary Gloyne, comp. 1973. American Indian authors for young readers: A selected bibliography. New York: Association on American Indian Affairs.

Caldwell-Wood, Naomi. 1992. Native American images in children's books. School Library Journal 38 (May): 47-48.

Carver, Nancy Lynn. 1988. Stereotypes of American Indians in adolescent literature. English Journal 77 (September): 25-32.

Clemmer, Janice White. 1979. A portrayal of the American Indian in Utah state approved United States history textbooks. Ph.D. diss., The University of Utah. Dissertation Abstracts International 4: (November) 2526A.

Council on Interracial Books for Children. 1980. Guidelines for selecting bias-free textbooks and storybooks. New York: Council on Interracial Books for Children.

Dale, Doris Cruger. 1989. Content analysis: A research methodology for school library media specialists. School Library Media Quarterly 18 (Fall): 45-46.

Drew, Lisa. 1991-1992. Here's your land, now make money. National Wildlife 30 (December-January): 38-40.

Edmonds, Leslie. 1986. The treatment of race in picture books for young children. Book Research Quarterly 2 (Fall): 30-41.

Falkenhagen, Maria, and Inga K. Kelly. 1974. The native American in juvenile fiction: Teacher perception of stereotypes. Indian Education 13 (January): 9-13.

Fisher, Laura. 1974. All chiefs, no Indians: What children's books say about American Indians. Elementary English 51 (February); 185-189.

Gast, David Karl. 1966. Characteristics and concepts of minority Americans in contemporary children's fictional literature. Ph.D. diss., Arizona State University. Dissertations Abstracts International 27 (July): 390A-391A.

Herbst, Laura. 1975. That's one good Indian: Unacceptable images in children's Novels. Top of the News 31 (January): 192-198.

Hirschfelder, Arlene B. 1982. American Indian stereotypes in the world of children: A reader and bibliography. Metuchen, New Jersey: The Scarecrow Press.

Hoilman, Grace Dona Grubler. 1981. Voices and images of the American Indian in literature for young people. Ph.D. diss., Ball State University. Dissertations Abstracts International 41 (February): 3566A.

Kruse, Ginny Moore. 1992. No single season: Multicultural literature for all children. Wilson Library Bulletin 66 (February): 30-33, 122.

Kuipers, Barbara J. 1991. American Indian reference books for children and young adults. Englewood, Colorado: Libraries Unlimited, Inc.

Larrick, Nancy. 1965. The all-white world of children's books. Saturday Review (September 11): 63-65, 84-85.

Lass-Woodfin, Mary Jo, ed. 1978. Books on American Indians and Eskimos: A selection guide for children and young adults. Chicago: American Library Association.

Latimer, Betty I. 1976. Telegraphing messages to children about minorities. Reading Teacher 30 (November): 151-156.

May, Jill P. 1983. To think anew: Native American literature and children's attitudes. Reading Teacher 36 (April): 790-794.

Monroe, Suzanne Stoltz. 1989. Images of native American female protagonists in children's literature, 1928-1988. Ph.D. diss., The University of Arizona. Dissertation Abstracts International 50 (July): 89A.

Moore, Opal, and Donnarae MacCann. 1988. The ignoble savage: Amerind images in the mainstream mind. Children's Literary Association Quarterly 13 (Spring): 26-30.

Mueller, Julie M. 1986. The image of the native American in young adult fiction (1960-1985). Master's thesis, University of Chicago. Silver Platter, ERIC, ED 269 216.

Napier, Georgia Pierce. 1970. A study of the North American Indian character in twenty selected children's books. Ph.D. diss., University of Arkansas. Dissertation Abstracts International 31 (December): 2618A-2619A.

Norton, Donna E. 1991. Through the eyes of a child: An introduction to children's literature. 3d ed. New York: Merrill.

Reimer, Kathryn Meyer. 1992. Multiethnic literature: Holding fast to dreams. Language Arts 69 (January): 14-21.

Rose, A. M. 1956. The study of human relations. Toronto: McClelland & Stewart, 452. Quoted in Julius Gould and William L. Kolb. A dictionary of the social sciences, 662. New York: The Free Press, 1964.

Schafstall, Marilyn, and Lillian Francois. 1978. Native Americans in selected children's media. Toledo, Ohio: Toledo-Lucas County Public Library.

Slapin, Beverly, and Doris Seale. 1992. Through Indian eyes: The native experience in books for children. Philadelphia: New Society Publishers.

Stensland, Anna Lee, with contributions by Aune M. Fadum. 1979. Literature by and about the American Indian. Urbana, Illinois: National Council of Teachers of English.

Troy, Anne. 1975. The Indian in adolescent novels. The Indian Historian 8 (Winter): 32-35.

BEST COPY AVAILABLE